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THE FALSHOOD OF THE New Prophets MANIFESTED WITH THEIR *Corrupt Doctrines* AND CONVERSATIONS

By one who hath had intimate Converſation with them, whilſt he had an Opinon of their Integrity: But now thinks himſelf obliged to diſcover their Enormities, for the Publick Benefit.

By *HENRY NICHOLSON*, formerly of *Trinity College* near *Dublin*.

Brethren, be not Children in underſtanding: Howbeit, in Malice be ye Children, but in underſtanding be Men, 1 Cor. 14. 20. *Prove all things: Hold faſt that which is good,* 1 Theſſ. 5. 21.

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TO THE READER.

LEST any ſhould think the preſent Condition of the Prophets, ſuch as needs not any further notice or diſproof, eſpecially ſeeing they have been ſo fully refuted, and ſo long ſilent; I have thought it requiſite to acquaint the Reader, with the Motives that induce me to publiſh this little Tract.

1ſt, Becauſe the Ways and Means they take for gaining Proſelytes, are not ſo deſpicable as they are generally looked upon to be: That cunning Spirit which influences them taking ſuch Methods, as are not only likely to gain, but, as daily Experience ſhews us, do gain ſeveral of the more weak and unſettled ſort of People to their ſide.

2dly, Mr. Lacy, in my hearing, was ordered by his Spirit, ſpeaking to him in the Perſon of God, to buy up all his Books of Warnings, leaving as many as might probably be vended in this City, and to ſend them Gratis all over this Kingdom; ſome to the Northern Parts of it, ſome to Wales, and ſome alſo to Ireland. This Command, to my certain Knowledge, they have begun to put in Execution.

3dly, I am informed that they ſtill continue to meet together; and that few of thoſe that were fully engaged with them, are wholly fallen off. I hear alſo, that they take new Life and Encouragement from what befel Mr. Moor lately in his Agitations, who ſpeaking of our Saviour's Agonies in the Garden, was ſo violently tranſported as to

weep Tears of Blood. *But I conceive, it cannot be denied, that an evil Spirit, favoured by a vehement Imagination, may very easily produce such an Effect. However, they who are blinded already with the Delusion take this as a convincing Testimony of the* Divinity *of their Spirit; tho' at the same time many, yea most of them know, that this same Mr.* Moor *has been accused by those in Extasie of speaking by a false Spirit, and that he hath freely acknowledged the same. I am also told, that in a late Assembly, they have had Orders to prepare for a Journey, and that they are to be sent out separately into all Parts of this Kingdom, according to the practice of the Quakers, and according to their own practice, not much above a Month ago, when three of them were sent by Inspiration to* Coventry, *where one of them propheſied in the publick Market Place, on a Market Day.*

4thly, *Having been so unhappy as to be misled into a very favourable Opinion of them, which I now perceive they do not deserve, I think my self obliged to publish my Recantation, with my Testimony against them and their Proceedings.*

For these and the like Reasons, I judge it my Duty to publish this protest against them. That God may so bless it as to make it an Instrument of good, either by retreiving these mistaken Visionaries *from their Pernicious Delusions; or deterring others from approaching too near unto them, is the earnest Prayer of*

Your sincere

Well-wisher

Henry Nicholson.

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THE FALSHOOD OF THE *New Prophets* MANIFESTED.

I. FROM their pretence long ago to work open and unqueſtionable Miracles forthwith, without one ſingle inſtance of this nature all this while. This was that which they inſiſted on at Mr. *D——s*, as a Proof of their Divine Miſſion about fifteen Months ago, telling the Divines and Gentlemen that diſputed with them, that theſe New Prophets would ſpeedily *heal all manner of Diſeaſes by Miracle, and ſpeak with divers Tongues, and raiſe the dead, and that Fire would come down from Heaven, at their word, to conſume their Adverſaries.*

Upon which their Opponents conſented to refer the Determination of the diſpute to that Iſſue. So that if this doth not come to paſs, they are ſelf condemned: And till it does come to paſs, none can, without manifeſt Sin and the utmoſt Indiſcretion, believe in their Declarations. But now, inſtead of making good theſe Promiſes, we have ground to believe that they themſelves disbelieve their own extatick Speeches; ſince Mr. *Lacy* denies that he hath ſaid, in any of his Books, that they had any ſuch Promiſe. But herein he Equivocates, and ſays it was not an abſolute Promiſe, but ---- *an Order to declare himſelf deluded, if he had not the Gift of Miracles granted before the* firſt *day of* May *laſt*; As we ſee in his Letter to *Dr. Woodward*, and in the *Doctor*'s Anſwer to it. This truly is enough for us; for we have here ſufficient ground to affirm, that he is, and has been deluded groſly and undeniably; tho' he himſelf is pleaſed to trifle and ſhuffle in the caſe.

And indeed to what purpoſe do they of late ſo induſtriouſly ſeek to skreen, and apologize for falſe Prophets, if they do not ſuſpect ſome ſuch thing of themſelves? However, that they may evidently appear to be ſuch to the whole World, I ſhall give the Reader a ſhort account of what they have ſaid relating to me in my Converſation with them.

Having

Having received a Character of theſe Prophets from a Gentleman whoſe Judgment I honour (and who had been impoſed on by ſome who are prejudiced in their favour) with his advice to enquire into their Lives and Converſations, and examine their Spirit; I became intimately acquainted with moſt of thoſe who profeſs'd themſelves inſpired in this City. I thank God, as I was baptized in the Church of *England*, and confirmed in that Baptiſm by a Biſhop of the ſame Church; ſo I have always been firm and unwavering in her Doctrine, which all the World muſt own to be Apoſtolick; and therefore I have conſtantly held Communion with her Orthodox and truly Reverend Paſtors. But as theſe Men did not, at firſt, ſeem to aſſault any of my *Tenets* in that point; ſo they inſenſibly gained on my Judgment to believe ſeveral things, which now, upon more ſerious Conſideration, I look upon as Deluſions.

I conſtantly frequented the Publick Prayers, even when at other Times of the Day I viſited theſe Prophets; I received the Sacrament in the Publick Congregations, four Times during the ſhort time I was acquainted with them, which was not much above ſix Weeks. In a ſhort time after my acquaintance with them, one of the pretenders to inſpiration laid his Hand on my Head, as I ſat in company with ſeveral other Per-

ſons, and ſaid ——— *Thou art* [this was conſtrued two Ways: Some in Company thought it had reference to what was ſaid a little before concerning ſuch as were fit for Chriſt's Kingdom: I did not know but it might have had reference to ſome mental Petitions which at that moment did ariſe; but now I think the former Conſtruction the more probable] *therefore have I choſen thee, and will make of thee a Pillar in my Temple. Yes, I will, and by thee will I repair the Breaches in* Sion. *Thou ſhalt be a Labourer in building the Walls of* Jeruſalem. *From thy Mothers womb, I ſet thee a-part for this Service; and for the bringing about my purpoſe have I call'd thee to this City. It was I, it was I, it was I, and not thy Father: Therefore admire thou the Wiſdom of thy God, who Works by means, and ſuch as thy ſhallow Capacity cannot apprehend. But ſo it is; and e'er long thou ſhalt know it was my Voice thou obeyeſt: For I will viſit thee with my Spirit, and in the Power thereof thou ſhalt come forth, caſting all behind thee that thou haſt attained to by thy induſtry, as not worthy to ſtand in Competition with that I will inveſt thee with. By that thou ſhalt know I have heard thy Prayers; the ſum of which hath been, that I wou'd enlighten thee into this appearance; which cannot be unleſs I work in thee by my Spirit. Which I will, according to thy deſire; and more than thou haſt or can pray for will I beſtow on thee. Altho' thou art unworthy, if I will make thee worthy,*

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what is that to thee? Is there one that can ſay he is worthy of the leaſt Mercy he enjoys? No, no. Nevertheleſs have I thought good to viſit them with my Spirit; which if they obey, then will I never ceaſe to beſtow on them thoſe Bleſſings which properly belong to the Children of God. Which Bleſſings are thine if thou holdeſt faſt that which thou haſt received: Look not back, leſt a ſnare overtake thee; but preſs forward: thou art in the way which leads to Happineſs. Eye him your Lord, who is at the end of the path; who hath for all thoſe who come up to him Crowns of Glory, which he himſelf will fix on their Brows. From this be encouraged my Child, to perſevere to the end. Thou ſhalt receive a reward. In order to which muſt thou pray unto thy God for the fulfilling of his Promiſes made unto thee. All which are yea, and amen, in him in whoſe Kingdom thou ſhalt Reign. Spoken *June* 4*th*, 1708.

A few Days after this Occurrence I was deſired, by one of the inſpired (and withal enjoined to tell it to no one) to come the next Day to a certain Houſe at an appointed hour. I had been once before at this Houſe; therefore deſiring to loſe no opportunity of ſatisfying my ſelf in this grand Affair, I came a little after the appointed Hour; where I found, contrary to my Expectation, an aſſembly of at leaſt 20 People, who crouded a ſmall Chamber ſo full, that all the Company had not room to ſit down.

A Perſon in the Company falling into the uſual extatick Motions, bleſt the reſt, every one kneeling down, whilſt the inſpired Perſon, laying both Hands upon each parties Head, pronounced their ſeveral Bleſſings.

I was perſwaded (tho' unwilling, my Conſcience at the ſame time giving me ſome checks) to accept a Bleſſing upon my knees, as I had ſeen the reſt do; ſo I kneeled down to receive it, and theſe were the Words which were ſpoken to me ——— ——— *He that ſeeks, ſhall find; and he that knocks, unto him ſhall be opened. Thou haſt found it ſo: Thou haſt ſought and thou haſt found; therefore do thou rejoice in praiſing thy God: Becauſe thou haſt not ſought in vain. Praiſe him, for he is worthy of Praiſes. He brought thee hither, to let thee know that he is at work in the Hearts of Men. And he will work in thy Heart. He hath already begun, and he will perfect it, yes he will perfect it I aſſure thee, and he will give thee his Holy Spirit in great abundance; thou ſhalt have it without Meaſure. Go in Peace, and Believe, and thou ſhalt find the Effects of thy coming hither.*

Immediately after the pronouncing of theſe Words (whether my Spirits were inflamed to an undue degree by the heat of Imagination on ſo ſurpriſing an accident, or whether a *diſtinct Being* from any thing in me,

me, was ſuffered by the *Almighty* to have power to over-rule my Organs, I cannot determine) I fell into violent Convulſions, very differing from any I had ſeen of theirs; inſomuch that I cryed out with a ſhrill voice like one affrighted, and beat my Breaſt and Knees after the manner of thoſe who are in Epilepſies. I continued in this Condition about a quarter of an Hour, when another inſpired Perſon, in his extatick Fits, came to me, as I ſtood on my Feet, and ſaid—— *Take heed, my Child, for at Times will it be with thee as with a Perſon full of new Wine, almoſt ready to burſt: But I will take care of thee. What thou haſt further to do, is to wait, praying for a fulfilling of thoſe Promiſes which yet remain. Which ſhall, as ſure as I am, be made good unto thee; to the making of that Joy, which at this time poſſeſſes thy Soul, more ſolid than it now is. My Peace and my Love ſhall make thee more Rich than the greateſt Potentate on Earth.*

Had I been in my right Senſes, I might preſently have perceived in theſe Bleſſings ſomething of that Bait with which the old Sepent covers the hook he deſigns to catch poor deceived Souls withal —— *viz.* Flattery. 'Tis not agreeable to the Spirit of God, nor do we find a precedent for it in all the Scriptures, that he ſhou'd flatter and ſooth up a Heart which cannot, with truth, ſpeak ſuch ſmooth Things to it ſelf. Neither

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do I ſee what end there can be in ſuch extraordinary Promiſes, unleſs it be to blind a deceived Soul, and hinder it from the proper exerciſe of Humiliation and Repentance, which are preſcribed and certain Means of obtaining Mercy, by inciting in it ſuch extravagant Hopes of Supernatural Powers, juſt pouring down upon it. Beſides, 'tis a very great Temptation to Spiritual Pride, to raiſe in Men, at their firſt approaches to them, a confidence to pray for and expect ſuch Supernatural Gifts. And when theſe Expectations are not anſwered, the poor deluded Soul falls naturally into deſpondency and a diſmal State.

After this Bleſſing, I grew very Faint and Sick, and was ſo exceedingly overcome with the heat and cloſeneſs of the place, that I was forced to quit the Room; and had not the Gentlewoman of the Houſe opportunely relieved me with ſome Cordial-Water, I believe I ſhould have Swooned.

The next Day in my Cloſet, going to my Private Devotion (I can't ſay my Mind was free from thoſe Impreſſions which were made on me the Day before, by the Temptation that was offered me, to pray for and deſire God's Supernatural Gifts) I was ſeized with Violent Convulſions, like the former; inſomuch that I ſomething feared being daſhed againſt a Table, or Chair that was near

near me. In this Fit I repeated often the Words, *Lord Jeſus*, ſo loud, that I was heard all over the Houſe.

But, by the conſtant uſe of a well-compoſed Form of Prayer in my Private Devotions, and by Serious frequenting of the Publick Prayers, and a due receiving of the Lord's Supper, I found in a little time my Convulſions abated; from which I thank God I am now perfectly free.

'Tis to be obſerved, that all thoſe who profeſs this New Inſpiration, ſay, that their Agitations conſtantly accompany their Private Devotions, and help them in their Expreſſions by over-ruling their Mouths. And perhaps this might have been my Caſe, had I ſuffered my Imagination to be led, as theirs apparently are, by an intoxicated Fancy, which, as we may perceive in ſeveral other Caſes, inflames the animal Spirits to an unnatural Pitch; and the Violent Motions of the Body, ſerve to heat the agitated Blood, and afford a conſtant ſupply of overheated Spirits to the Nerves, to ſtrengthen and carry on the violent Agitations, and deluſive Impreſſions: All which may be, probably, promoted by Evil Spirits.

But upon my firſt Vigorous reſiſtance of this Extravagance of Fancy, or this Officious Spirit, I never after found my ſelf aſſaulted in my Prayers; but was free to go on, either with my Private or Pub-

Publick Devotion, without Interruption. Yet for the ſpace of 6 Weeks I could neither ſee any of the Motions of the Prophets, or even think on them, without ſome irregular Motions, cauſed by ſome ſuch involuntary Inſtigations, as the Nerves are affected withal when we behold a Perſon yawning, to imitate the Motion we ſee in another. We find that moſt Enthuſiaſts have a way of affecting one another by ſome certain *Tones* and *Accents* of their Voices, by which they raiſe each others *Spirits* and *Fancies* to an uncommon Height. The People called *Quakers* uſually practiſe this with effect, in what they call *harmonizing*; when one or two begin a humming noiſe, and raiſe it higher and higher till they affect the *Fancies* of their Hearers with a peculiar *Emotion*, not unpleaſant to them: In which, to uſe their Language, every one perceives from whoſe *Spirit* his was raiſed: Or to ſpeak more plainly, every one perceives what *Note* or *Sound*, among thoſe many, did particularly ſuit and affect his Fancy. As we ſee in *Violins* ſet at *Uniſons*, the touching of one of them with the *Bow*, makes the *ſame ſtring* of the other *Violin* move in a viſible manner, tho' it lies on the Table untouch'd.

Much like this, was the Prayer of *Jacob Tilner*, a *Dutch Quaker*, who coming over, joined

joined himſelf with thoſe of that Perſwaſion here, and being in an *Engliſh Quaker* Meeting, thought fit to do ſomething among them; and therefore he began to pray in the *Dutch* Language, which none but himſelf underſtood. But the People groaned and were much affected with it; and when he had done, returned him many Thanks, profeſſing great Edification. *Jacob* thus encouraged, at a meeting ſoon after, began to pray in *Engliſh*, having learn'd ſomething of our Language. But in this he came off with no applauſe; for they ſaid they found little good by it, and therefore deſired him, when he prayed again, to pray in *Dutch*. Here it is plain that his Tone pleaſed them, and nothing elſe. But if this be not Frenſie, I am ſure St *Paul* proves it to be Unchriſtianity, 1 *Cor.* 14. thro' the whole Chapter.

I will not deny, but do rather conceive, that in ſome of their extatick Convulſions, they may be aſſiſted by the immediate power of a *ſeparate Agent*, from any thing in them; becauſe ſome of their Actions ſeem to be, ſometimes, beyond the Power of *meer Nature*. But in their common and ordinary Agitations, I am verily perſwaded they are carried by meer heat of Fancy, and that they have Power, if they pleaſe, to ſtop or forward thoſe Motions.

Theſe following Words were at ſeveral Times ſpoken to me by the Prophets, in their

their extatick Convulſions. I tranſcribe them not out of vanity (I hope no one will impute it to me in this matter; becauſe I ſincerely own, that I am conſcious to my ſelf of a very great Unſuitableneſs to ſuch high Expreſſions as were ſpoken to me; and therefore cannot believe them to come from an All-knowing God, who conſtantly ſees my Infirmities, and will, I truſt, in Mercy forgive them) but to let the Reader ſee the Means, which I am led to believe, are made uſe of by the Spirit that Rules them, as a Bait to deceive Souls, and draw them into a ſnare; from which, being once entangled, 'tis not eaſie to get free.

Theſe following Words were ſpoken to me, *July* 16. 1708.

Thou haſt ſought, and thou haſt found: Therefore do thou wait with patience a little, and thou ſhalt ſee that I will work in an extraordinary Manner. Yes, by thee will I work, and none ſhall hinder. Thee have I ordained to be a Miniſter in my Houſe extraordinary: Therefore do thou get thy ſelf ready, and I will enrich thee with my Graces and my Treaſures.

On the 22*d* of the ſame Month, it was propheſied as follows, the Perſon in Extaſie laying his hand on my Head.

I will quickly looſe thy Tongue, and thou ſhalt with a loud Voice utter thoſe Words I will

will dictate unto thee. Thou art my Child, newly entred, in order to engage this ſecond time, with ſuch of my Children as have been in the hotteſt Battle, but always came off more than Conquerors; each bringing a badge of his Honour. Such a Combat muſt thou and others be engaged in; But I your Captain will bring you off more than Conquerors. Oh! See you truſt to him alone; lay no ſtreſs in the arm of Fleſh. Exerciſe not your Reaſon, leſt it leave you. Thou with my other Servants muſt quickly go forth. Yes, quickly; ſoon; very ſoon. Yes, they ſhall, in ſpight of Man or Devils. And the World ſhall know they are not aſhamed to own that God to be true, who failed in the Reſurrection promiſed, according to the literal ſence of the Word. I promiſe thee Courage, by which thou ſhalt ſee thy ſelf accoutred with Armour that's Proof: Therefore fear not, I will be always with thee, and preſerve thee with all thoſe of my Children that truſt in me. Go in Peace: Thou art faithful.

On the 18*th* of *July* was propheſied what follows; the Perſon in Extaſie taking me in his Arms, as I ſtood on my Feet.

'Tis not by Univerſity Learning that thou ſhalt be qualified for the Work I deſign thee to be engaged in; therefore depend not upon it: For it will be of no uſe to thee in that particular. But depend thou alone on the teaching of my Holy Spirit, and thou ſhalt find, that by the ſame thou wilt be better qua-

lified for my work, than thou could'ſt be by all the Learning and Inſtruction of both the Univerſities of this Land. Go in Peace, I have thee between my Arms.

Thus much of the firſt Point.

II. We may ſee, and all the World may be ſatisfied; that theſe New Prophets are not from God, by their *contradicting* one another in their Extaſies by Turns: In which alſo they upbraid and condemn one another, as falſe and ſelf-exalting.

Several of theſe Perſons have, in their Inſpiration, accuſed *Abraham Whitrow* of having ſpoken *his own Words and Imaginations in his Extaſies, whilſt he ſpake in the Perſon of God. Mary Turner* has been accuſed, in my hearing, by one of the Prophets ſpeaking in the Perſon of God (and that moſt ſeverely too) *of ſpeaking falſly whilſt ſhe repreſented the Perſon of God.* I ſaw one *Johnſon*, at two ſeveral Meetings, turned out of the Room, in which they were aſſembled, by 2 or 3 Perſons, at each time, in their pretended Extaſies; who ſpeaking, by turns, in the Perſon of God, accuſed him of *ſpeaking by a Diabolical Spirit.*

In my hearing *Deborah Whitrow* was ſeverely repremanded by Mr. *Glover* in his extatick Inſpiration; and accuſed of *ſpeaking her own Words in the Perſon of God*; and for all this, every one of theſe Perſons ſtill go on, and laugh at, and defie the reſt; not one of

of them owning any Fault, but in the Perſon of God, in their ſeveral Extaſies accuſe their Accuſers of the ſame Crimes, that theſe have laid to their Charge.

Mr. *Lacy*, in one of his Inſpirations, had this ſevere threat againſt *Abraham Whitrow*, *if he did not come before the reſt of the Spirits and Humble himſelf, that God wou'd break him with a Rod of Iron.* Accordingly a Day was appointed by Inſpiration for a Faſt, and *Abraham Whitrow* went to the Place where they were aſſembled together; but was ſo far from humbling himſelf, that he gave haughty and arrogant Language, as I have heard ſeveral of the Perſons that were concerned own; and *Abraham Whitrow* himſelf told me, that he gave Mr. *Lacy* particularly, abuſive Language, and threatned to box his Ears.

This *Abraham Whitrow*, who has been Guilty of Scandalous Crimes, before and ſince his profeſſing himſelf inſpired, has in Inſpiration in the Perſon of God ——— ——— *accuſed all the reſt of being poſſeſſed with a lying Spirit*; and Sir *R. B.* ſides with him in this Accuſation. Moreover I heard a Letter read, which was ſent for that purpoſe, by Sir *R. B.* to ſeveral of the New Prophets, as they were met together; in which Sir *R. B.* proteſted againſt them all, except *Abraham Whitrow*, ſaying ——— *He was afraid to come into their Aſſemblies*, and he

would allow none of them to have the Spirit of God, but *Abraham Whitrow* alone.

I muſt here leave it to theſe infallible Perſons, to reconcile their Contradictions, and to prove both Parts of them true: Or to give a good account, how one part of theſe Prophets became more infallible than the reſt, ſince they ſay they are directed by the ſame Spirit, and are agitated alike in all outward appearance, and did all of them undeniably proceed from the ſame Original.

III. Their Falſhood appears from the Corrupt and Immoral Converſations of the pretendedly inſpired. For if we conſider them in their general Frame and Comportment, we diſcern not that genuine Savour of *Chriſtian Piety*, which was eminently ſeen in the *Apoſtles* of our Lord, tho' they pretend to greater Effuſions of the *Holy Ghoſt* now, than in the Days of the *Apoſtles*, this being to be, they ſay, *the much greater Pentecoſt*: And if we conſider the Lives of ſome of the Inſpired, they are undeniably *Foul* and *Scandalous*.

Abraham Whitrow has beaten his Wife ſo greivouſly, ſince his being inſpired, that a Phyſician ſaid, in my hearing, that ſhe was in great danger of Her Life; *declaring that ſhe was ſo much bruiſed, that the Blood came out of her Ears.* And tho' ſhe recovered, it was not till after many Days; all which time

time ſhe abſented from his Houſe. One of theſe Prophets told me, that he himſelf ſaw *Abraham Whitrow* Drunk, and that he heard that he had moſt outragiouſly abuſed one of his Neighbours, calling her Whore, and giving other opprobrious Language.

I may hereunto add, that I am informed by Perſons of unqueſtionable Integrity, that when thoſe Gentlemen, who are the chief Advocates for this new Diſpenſation, were told, in their diſpute with ſeveral Divines and others at Mr. D——s, *July* 2. 1707. that two of their pretendedly inſpired Perſons being in their Agitations at Sir. *R. B*——s Chamber, they both fell into a profuſe Laughter, at a ſmall Diverſion that fell out at that time: Thoſe Gentlemen declared peremptorily that their Laughter was extatick, proceeding from viſionary Repreſentations: And yet now one of thoſe Gentlemen hath frankly acknowledged, before ſeveral Perſons, that this their Laughter was occaſioned by the want of due Seriouſneſs; and that they now manage things better. But how can they be accounted *divinely inſpired*, who are *confeſſedly Unſerious*, even in the ſeaſon of their Agitations?

And much like this was Mr. *Lacy*'s Laughter, when he ſaw *Elizabeth Gray* rolling her Eyes about in a diſtorted manner in her *Agitations*; who perceiving the Frowns of one in the Company upon him for ſo

doing: He ſaid, *I know not how it is; but when that Girl has Viſions, I partake of the Joy of them.*

If they deny the Truth of either of theſe Facts, I am ready to produce ſufficient Vouchers for them. I now proceed to another Demonſtration of their Deluſion, which is the laſt that I ſhall mention at this time.

IV. Their Falſhood appears from their falſe Doctrine, which cannot proceed from the Spirit of Truth. This is evident from what they have ſpoken in Oppoſition to the Duty of Chriſtians to *Superiors*; in their Contempt of the Chriſtian *Miniſtry*, and of the Chriſtian *Sacraments*, and in ſundry other Points.

In the firſt Place, they cheriſh in their Minds, and raiſe in the Minds of thoſe that hear them, diſparaging notions of the Paſtors and Miniſters of the Church of Chriſt in general; and ſeem to bear a particular ſpight to thoſe of the *Church* of *England*; perhaps the rather, becauſe they have hitherto ſtood firm and unmoveable againſt all the wind of Doctrine, that *Phanaticks* and *Enthuſiaſts* have blown againſt them.

I have been informed by more than one of theſe Prophets themſelves, that one of them in Extacy, walked about, repreſenting a Cryer of Ware, through the Streets of this City; where, amongſt other things offered to Sale, the pretendedly inſpi-

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red cried, *Three Parſons for a Groat*; and to pour a yet greater contempt on the Students of the *Law*; the ſame Perſon cried, *Two Lawyers for a Peny*. But what Perſon in his Wits, can once imagine ſuch Scurrilous Ribbaldry to proceed from the infinitely Wiſe and Holy Spirit of the Eternal God?

They alſo many Times imitate the beating of a *Drum* in their Agitations, repreſenting the beat of a March with their Voice. This is indeed very like what is related of the *Demon of Tedworth*, of whom many ſuch Ludicrous Pranks are reported: But ſurely ſuch indecent Things were never pretended to be done by the *Glorious Spirit* of God before this. Whether theſe Beats of the Drum, may not lead to *troubleſome Agitations* in this Nation, in the conſequence, according to what has been formerly done by the *Fifth Monarchy-Men*; and according to what was done by them, very lately at *Hackney-Marſh*; where 200 of them met, with Green Ribbons on their Breaſts, and committed ſome Outragious Hoſtilities, our Miniſters of *State* are the proper Judges; to whom I leave it, and return to their Abuſes of the Clergy.

One under Inſpiration, as they themſelves told me, ſaid (ſpeaking of the Miniſters) *You ſay the Devil is Black, (or you paint him ſo) but why will you wear his Colour?* Here again, I appeal to the Sentiments of all Chriſtians, whether this is not a charge misbe-

coming the All-wiſe Spirit of God: which would repreſent many grave Perſons of the *Laity*, as well as the *Clergy*, and all *Mourners*, as taking on them the *Devil's Livery*. And to ſhew that this is their conſtant and ſettled bent and deſign to bring the Miniſtry into contempt, I further teſtifie, That I have heard Mr. *Lacy*, in his common diſcourſe, ridicule theſe Words in our *Catechiſm*, wherein Children are taught to *ſubmit themſelves to all their Governours, Teachers, Spiritual Paſtors, and Maſters*; which tends, in my Opinion, to teach them to diſobey their *Governours* in *Church* and *State*, and in *Family-Government*.

They alſo hold very Dangerous and Corrupt Opinions, concerning the Two Sacraments of our Bleſſed Saviour; thereby corrupting and perverting the Doctrine of the Bleſſed Goſpel. This appears not only in that they admit thoſe into their Society who never were baptized, and thoſe who diſuſe and decry Baptiſm: But alſo for that one of them hath diſclaimed the uſe of Baptiſm in their pretended Inſpiration. For when Mr. *Dutton* would have ſent for a Miniſter to baptize his Child, the Spirit, by his Maid, who was inſpired, prohibited him, crying out, *Let no Black-Coats come here.* By what Spirit this Scurrilous Language is ſo often uſed, let all Chriſtians judge; and by what Authority that Inſtitution of Chriſt is now nulled,

nulled, to which he promiſed his *Preſence* and *Bleſſing* to the end of the World, *Matt.* 28. 19, 20. And according to this Inſtitution, the baptizing with *Water* in the Name of the *Holy Trinity*, was ſo ſtrictly obſerved by the Apoſtles, that when the Holy Ghoſt was poured forth on *Cornelius*, and his Friends, St. *Peter* was ſo far from looking on this as an Argument to ſet aſide the Baptiſm of *Water*, that he mentions it as an undeniable Title to it; ſaying, Act 10. 47. *Can any Man forbid Water, that theſe ſhould not be baptized, who have received the Holy Ghoſt as well as we?*

Now by their ſlighting and renouncing of the Sacrament of *Baptiſm*; I leave it to all Chriſtians to judge, what eſteem they have of the *Lord's Supper*, notwithſtanding their occaſional Communion. It would be a deſirable Satisfaction to many Devout Perſons, if their Sentiments of the *Two Sacraments* were inquired into and declared Publickly by thoſe of them that approach to the *Lord's Table*. The rather, becauſe of the ſtrange ſort of Communion, which Mr. *Lacy* once celebrated, with empty Diſhes and Cups: It being hard to conceive, why the Veſſels were not inviſible, if nothing were to be contained in them but what was inviſible.

I had heard many odd Things of one *Robert Wiſe*, a Sawyer near *London-Wall*, who

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is one of the *Agitated*; and being deſirous to be perſonally informed of the certainty of them, I went to his Houſe (*Oct.* 27. 1708.) accompanied by a Friend. After ſome Diſcourſe with him, he fell into his Agitations; fearing, as we perceived, that we came with ſome unkind Deſign towards him. In his Agitations he kneel'd down to Prayer, and after ſundry Tautologies, and Cantings, in their uſual ſtile, he ſaid; *O Lord, thou knoweſt the Hearts of theſe Men, and if there be any Evil in them, thou canſt ſoften it.* After this, and many vain Repetitions, he aroſe off his Knees, and directed his Diſcourſe to my Friend and Me, in the Perſon of GOD: *O ye Men, I can ſpeak by this Man, without the violent Agitations of his Body; for ye know not how I intend to uſe him in a little time.* Here, to try the Spirit, I interrupted him, and ſaid; *In the Name of GOD, is it the Spirit of GOD that Moves you now, or not?* To this, after ſome pauſe, he asked; *Do you come in the Name of GOD to enquire?* I anſwered, *I do.* Then, ſaid he, *you ſhall be ſatisfied.* But here he proceeded to a deal of incoherent Stuff; which I let paſs without writing it, nothing in it being material except this one Sentence; *The Day is coming, when not one ſhall eſcape, they ſhall all be cut down; no, not the Prophets themſelves ſhall eſcape.* He went on to talk at this rate, but ſeeing me negligent

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to write, he asked me: *Do I ſpeak too faſt for you?* I anſwered yes: Then, ſaid he, *you ſhall have a few Things no faſter than you can write. O my Child, fear them not:* And then turning himſelf to me, he ſaid; *Thou Man be aſſured that this is the Voice of* ——— here his Face was contracted after a very unuſual manner, and he continued about the ſpace of a Minute, ſtammering in his Voice, and ſtriving to get out ſome articulate Word; and by the ſound and frame of his Mouth, I conceive he would have ſaid, *GOD*; but not being able to pronounce that Word diſtinctly, he ſubſtituted theſe Words in its ſtead ——— *Of the Spirit in this Man.* Here he came out of his Extaſie, and told us; that the Spirit had ſpoke within him in a ſtill Voice (as he calls it, and as he ſays it often does,) ſaying *I will ſay no more.* I then argued with him upon what had paſs'd, particularly about the Word that he was not able to utter: And I told him, that it appeared to me an undeniable Teſtimony, that the Spirit which ſpoke in him was not from God: With which he ſeem'd ſatisfied, and to own it: His Father, who was with us all the time, confeſſed the ſame. We then exhorted him to reſiſt the Devil, with other like Advice: Upon which, his Temper became more mild, and his Mind more cool and ſerene: And he gave this further Deſcription of his Caſe; namely "That being af-

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"fected towards theſe new Ways of the "Prophets, he frequented their Aſſemblies, "and received Bleſſings from them. After "which he partook of their Agitations, and "perceives the Dictates of ſome diſtinct Be-"ing within him; that it does admoniſh "him if he does any immoral Thing; that "by the Means of this Spirit he has a great "deal of Joy in his Soul; that the Spirit "will not ſuffer him to ſpeak whilſt any one is "at Prayer; that he has been made to pro-"pheſy of great Judgments to fall from Hea-"ven, and when the Day has come, ſuch "horrors have come upon himſelf, that he hath "cried out in Miſerable Agonies, and all his "Sins came freſh to his Memory; his Bowels "ſeem'd to burn within him, and he was "made to confeſs all his Sins to his Father, "his Wife and Friends. When the Day came, on "which he propheſied of Fire and Brimſtone "to fall on this City, he was afraid to go "over *London-Bridge*, fearing that every one "he met would throw him over in to the "*Thames*: He hath cried out, at Times, *Lord*, "*what wilt thou do with me?* And the Spirit "anſwered him, *Thou deſireſt to be ſatisfied* "*in this Diſpenſation, and I will not let thee go* "*till I ſatisfie thee.* His Friends perceiving him to forſake his Trade, and to neglect to provide for his Wife and Family, put him ſome time into a Mad-Houſe, and there by bleeding, and the uſual Methods of thoſe Places,

Places, he was freed from his Agitations: But they return'd upon him, after he came out of that Confinement.

The Prophets, they told us, now diſown this poor agitated Fellow, and ſay, he hath an Evil Spirit; which they may irrefragably prove from his uttering *Lies*, in the Name of the God of *Truth*; and if they would diſcard all that have ſo done, they would do well: But then the Number of their Prophets would be very ſmall; for they have falſified in ſo many things foretold, that few Almanack-Makers have done the like.

One thing is ſurprizing in this *Robert Wiſe*, which both he and his Relations affirm, namely, that he ſometimes knows where theſe Prophets aſſemble, without being told; and hath gone directly to their Meetings without Information, tho' they met very privately: Which is, I conceive, hard to account for by natural Agency.

They told us alſo of a Young Man in *Hound's Ditch*, that had a good ſenſe of Religion before he followed theſe Prophets, but is now ſtupid to all concerns of that Nature.

I know a Young Woman, a *Quaker*, who following theſe Prophets, and receiving Bleſſings from them, fell into a moſt miſerable Deſpondency and Diſtraction of Mind.

I ſuppoſe the Reader needs not be told, that the *Popiſh Prieſts* have theſe new Diſpenſers in their View, if not in their Power; and have

have too great hope of conſiderable Advantages from them. And no leſs can be expected from the *Deiſts* and the *Atheiſtical*.

Thus much of the *Deluſions* and *Unſincerity*, and of the unſound *Doctrines* and corrupt *Lives*, of ſundry of theſe Pretenders to Divine Inſpiration.

In the cloſe, I take leave to preſent the Reader with a ſpecimen of Mr. *Lacy's* Latin, which is, in my Opinion, ſuch as a School-Boy ought to be Whipt for. I ſubjoin it as I copyed it from Mr. *Dutton's* Manuſcript.

Apr. 5. 1708. *Præſentia* T. Dutton. *tantum.*

Prophetarum Spiritus ſubditus eſt prophetis; id eſt, Prophetarum examen Prophetarum Spiritui ſtat. Non licet ideo liberis meis in malam partem vocare judicia a fratribus data: Sed potius eorum eſt agnoſcere potentiam in univerſos domini cui ſe quiſlibet ſervum præſtavit. Vidi vidioq; indies licentiam inter vos exercitam arbitrium meum contemnere: Sed [*Pati*] nequeo hanc diutius impune procedere: Manus mea confuſionibus elapſis finem ponere hinc inde parat. Abſentia mea ubi doloroſam video tentamen tantum: Sed ubi Precationes urgentes invitat amplexibus Gratioribus inſtans redeo. Fidem probavi omnium: & unuſquiſque eſſuriens ſibi delectamen me renovatum attrahit: Redentigratam præbeo amicitiam, & vos cunctantes nunc tandem exhilaratos volo. Honori meo deeſſe non poſſum.

Apr. 6. 1708. *Præſentibus Mr.* Miſſon, T. Plaſs.

Linguam mihi præſtare ne timeto, non tua eſt quæ ſufficere poſſet magnalia quæ jubeo omnibus notæfacere, conſiliorum ſecreta Evangelii regnum, & providentia occultas adhuc operationes declarrae pignora amoris mei diſtributa nequaquam ea ſunt munera quæ deſtinavi: attendite, ergo, longe præclariora; ſic res ipſa poſcit; Gloria mea requirit, & voluntas mea precibus promptè concedit. Satanam coram pedibus proſtratum videbitis. Corda veſtra fidei defecta tremebunda momento paululo firmabo, Panis e Cœlo indies affluens pro abundantia inter vos vili penſi fuit, ſubſtractum ergo experietis, ut eſſurientes magis ſatisfaciat. Preces poſtulo non merita, non e veſtra parte merita.

London, Oct. 1708.

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